

*50th*  
**ANNIVERSARY  
OF THE  
HISTORIC  
DELEGATION  
to OTTAWA  
LED BY  
DONALD  
MOORE**

**A SOUVENIR  
JOURNAL  
APRIL 25TH  
2004**



# **DONALD WILLARD MOORE SCHOLARSHIP FUND OFFICERS**

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Max Woolaver	Committee Member

**Earlston (Earl) Tucker** was an original member of the committee of the DWMSF. He had a rare gift of humour and often used it to good effect during many difficult and delicate discussions.

**To contribute to the Donald Willard Moore Scholarship Fund, please contact Mr. Peter Olteanu, Manager of Financial Assistance & Student Affairs, George Brown College, Box 1015, Station B, Toronto M5T 2T9.**

**Thanks to the following organizations and individuals for their assistance in making this publication possible:**  
The Hon. Julius A. Isaac Q.C., Simryn & Colin Fenby, Daphne Jackson, The Barbados Association of Winnipeg, the Church of St. George the Martyr, and all of our Advertisers.

# **A MESSAGE FROM THE CHAIRMAN**

The joy of writing this message increased greatly after reading the prize-winning essay of a 13-year-old student about Donald Moore.

*Pam Argue*, an eighth-grader at *Abbey Lane School* in Oakville, Ont., described Mr. Moore, in her essay written to accentuate Black History Month, as a "courageous man" who "deserves more recognition than he has been given."

We of the Donald Willard Moore Scholarship Fund Committee agree with Pam. We are therefore delighted in issuing this souvenir journal, which speaks powerfully of Mr. Moore's many achievements, his long fight for change to Canada's exclusionary immigration policy, and his resolve to promote better Canadian citizenship.

We know that as a result of Mr. Moore's perseverance and leadership Canada eventually softened its racially discriminatory policies and by the 1960s began opening its borders to immigrants once excluded. Black West Indians, whether residing in the Caribbean or other parts of the world, and other visible minorities, applied directly for entry to Canada without sponsorship and were accepted.

Many who entered Canada under the less restrictive immigration rules never seemed to be aware of Canada's former exclusive policy, boasting that they simply applied and were admitted.

This journal tells us it was not always that easy. It is published to let us, as visible minorities, and the Canadian public at large, know about people like Mr. Moore who quietly but determinedly urged the Canadian government to open its borders to people from countries previously ignored by Ottawa.

Today we know of the valuable contribution immigrants from the former non-preferred countries have made to Canada. Today we can boast that these immigrants are now part of a multicultural society, or a Canadian mosaic.

In our "comfortableness," it is prudent to remember the words of Donald Moore who often said that as a community "we should be vigilant, because the same government that relaxed immigration regulations and made it easier for blacks to enter Canada can change those regulations again."



Our thanks to all individuals, churches, unions and other organizations who championed and cherished the ideals Mr. Moore fought for. Our thanks also to all who today are supporting our scholarship program and its activities.

*Cecil Reid, Chair, Anniversary Committee, on behalf of Gordon Bynoe, Chairman*

# **CONTENTS**

A Message from the Chairman	3	Excerpts from the Brief	20
A Message from the Premier	4	Honourees	23
The Gentle Giant	5	What the Past Teaches Us	26
A Leader with Vision	7	The Early Years	30
Born in Pain	9	A Product of the Delegation	31
Donald Moore at a Glance	12	A Quiet and Pleasant Man	32
A Speaker in Demand	16	An Epilogue	34
Excerpt from "The Canadian Negro"	18		



## A PERSONAL MESSAGE FROM THE PREMIER



Office of the Premier • Cabinet du Premier ministre

April 25th, 2004



On Behalf of the Government of Ontario, I am delighted to extend warm greetings to everyone attending this service of Thanksgiving in honour of Donald Willard Moore, and the delegation he led to Ottawa in 1954 to secure civil rights in Canadian immigration policies.

Ontario's strength comes from its diversity. We are a proud collection of different ancestries, histories, languages and beliefs. Almost every cultural group in the world can be found in Ontario. A large part of the strength of our rich cultural tapestry comes from people like Donald Moore, a Barbadian immigrant to Ontario who settled in Toronto. For many years, Mr. Moore – and those who supported him in religious groups and organizations such as the Negro Citizenship Association and the Canadian Labour Congress – worked to make Canada a more tolerant, diverse society.

The rights that Donald Moore fought for, and which culminated in the protest delegation he took to Ottawa in 1954, are rights that we cherish as Canadians today. I applaud all of those who are attending this 50th anniversary service and paying tribute to the memory of this man and this significant event, which helped make our country as a whole, a better, more caring nation.

Please accept my sincere best wishes for a meaningful service and a memorable day.

Dalton McGuinty  
Premier

## THE GENTLE GIANT

By Bromley Armstrong, CM, O.Ont

During the month of February each year, we celebrate our black history, yet only a small percentage of blacks and other non-white Canadians know of the efforts of Donald Willard Moore to expose the discriminatory provisions of Canada's Immigration Act and regulations made by orders in council to keep Canada white.

This was to be achieved by denying entry to British subjects of colour throughout the Commonwealth and other countries.

Historian Dr. Sheldon Taylor, in his writings, said: "If Canadian history is to be written accurately, the name of Donald Moore must be included amongst its pages, not because he is flamboyant, wealthy or renowned but because of his service and commitment to his adopted home, Canada.

"Moore is a representative man of the 20th Century, because over his long life he has foregone self-preservation and instead has worked for upliftment of black people and the securing of human and civil rights for all."

Who is this man, Donald Willard Moore? He was "Uncle Don" to most, "Papa Don" to some, and just Don to others. **Don was the leader, the activist, the gentle giant, the man with an iron fist in a vel-**

**vet glove, and he was my friend.**

Don was born in 1891 in Barbados and arrived in Toronto in 1913 via New York and Montreal. In the 1920s he met Marcus Mosiah Garvey and was

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an avid supporter of his policies and principles.

He was a member of the Universal Negro Improvement Association, the West Indian Trading Company and a founding member of the first black credit union established in 1944.

Don also pioneered the dry cleaning and dyeing industry in Toronto.

I met the soft-spoken Donald Moore in 1948, and as a young man involved in many organizations at the time, I was impressed with Don's vision and his qualities of leadership—a man ahead of his time.

The only other leaders at the time who made an impression on me were B.J. Spencer Pitt, president of the Universal Negro Improvement Association (and the only black lawyer in Toronto), and the Rev. Cecil Stewart, the driving force behind a black credit union.

My age was not a deterrent to Don Moore. Every opportunity I had was spent listening to this man of vision who was endowed with patience, understanding, and the ability to create. He knew who he was—a black man and was proud.

Donald Moore wanted changes not only to Canada's restrictive immigration laws but changes to customs and habits that restricted blacks from using public places such as hotels, theatres, restaurants, parks, beauty parlours, barbershops and dance halls, and changes to covenants to the purchase of property, rental accommodations and the work place.

In 1951, he founded the

Continued over....



Negro Citizenship Committee and "dedicated it to the making of a better Canadian Citizen." It soon became the Negro Citizenship Association.

Fifty years ago, on the 27th of April, 1954, Donald Moore led a delegation of 35 people to Ottawa to begin the process of changing Canada's immigration laws.

In his presentation to the Immigration Minister, the Hon. Walter Harris, Don Moore said: "Lest there be any doubt as to the genuineness of the Negro Citizenship Association, let me say as forcibly as I can, and as simply as I can, our association was born out of the heartache, the pain and

*"Fifty years ago, Donald Moore led a delegation to Ottawa to begin the process of changing Canada's immigration laws."*

*suffering of the Negro himself. If it is growing, it is growing because it is being watered by the tears of the suffering Negro and being fed by the milk of human kindness of our white brethren, as it is evident here today."*

Donald Moore died in 1994 in Toronto at the age of 102. He not only helped in changing the laws for entry to Canada but he changed also the complexion of our work places, our cities, province and country.

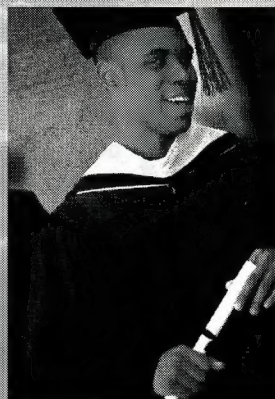
We should, at this anniversary, celebrate the memory of this great man.

*Bromley Armstrong was one of the 35 in the delegation to Ottawa.*

COMPLIMENTS AND BEST WISHES  
TO THE  
DONALD WILLARD MOORE SCHOLARSHIP FUND  
COMMITTEE

MAY YOU HAVE CONTINUED SUCCESS  
WITH THE SCHOLARSHIP PROGRAM.

- DON & DORIS CARTY



## A LEADER WITH A VISION

Canada's rich multicultural mix is the envy of people everywhere. A combination of circumstances no doubt contributed to it.

But the **Donald Willard Moore Scholarship Fund Committee** also believes that two factors for this development were the community work and vision of Donald Moore and the sympathetic support of that work by a Liberal government in the 1950's and '60's through its changes in immigration regulations which Mr. Moore sought.

His vision and community work are both attested to by many.

**Bromley Armstrong**, a former Human Rights Commissioner, says in a video prepared to honour Mr. Moore on his 100th birthday:

*"There is no doubt about it that Don Moore has changed not only the complexion of this country, he has also changed the way of life of the country. He has made it possible for blacks and other non-white people to come to Canada and be able to be employed in almost every facet of Canadian society."*

In a speech during Black History Month celebrations in 1999, Jean Augustine, the

Grenadian-born Member of Parliament now holding the portfolio as minister of women and multiculturalism, said:

*"There are too many young people in our community who are unaware of the tremendous contribution that black people have made to Canadian and global development."* She challenged the educational sys-

*"Despite more recent attempts to recognize his contributions, Moore remains an unsung Canadian hero."*

tem to devise curricula that would acknowledge accomplishments of blacks such as Mr. Moore.

Historian **Dr. Sheldon Taylor**, in an interview with Mr. Moore as reported in Share on March 29, 2001 wrote:

*As I got to know him (during the interview), I increasingly saw him as a man who was ahead of his time. He was a leader from the pre-war generation who sometimes scared other black leaders with his*

*ideas and bravado. Willing to rock the boat, Moore questioned why, despite their unprecedented patriotism, blacks remained third-class citizens in Canada...*

*"I reminded him that other blacks had laid claim to a major share of the prize for delivering us to the Promised Land, but that he seldom took the credit." (His response in part was:) "I am a humble man, and that I will remain."*

Dr. Taylor continued: *"Despite more recent attempts to recognize his contributions, Moore remains an unsung Canadian hero. I would like to see a day proclaimed annually in his honour. We cannot understand our success stories in Canada without fully examining and recognizing the efforts of leaders like Don Moore."*

An "unsung hero" he was and remains. The lukewarm recognition by the community of his pioneer work was touched on in 1985 by **Norman (Otis) Richmond** in a review in the Globe and Mail of Mr. Moore's memoir, *Don Moore, an Autobiography*. Richmond wrote:

*"When a group of activists from North America and the Caribbean formed the Afro-American Progressive Association in late 1967, they*



wondered what blacks in Toronto had been doing all these years. They incorrectly believed they were the first black-power advocates. But a reading of Don Moore's autobiography sets the record straight – people of African origin in Canada have a long and glorious history of struggle in this country.

"Moore's autobiography is not just a story of a long and active life, it is a documentation of a vital part of the history of people of African origin from the Caribbean."

When Mr. Moore was presented with the Service Medal of the Order of Barbados in 1987 at Government House in his native island, **Pat McNenly** of the *Toronto Star* revealed another view of his community service. He wrote:

"His arms filled with warm clothing, Moore would go to the airport to greet the young West Indian women dressed

in light tropical attire – the only clothes they owned – who were allowed in as domestics or to train as nurses.

"When Moore found out that domestics were going to Eaton's or Simpson's downtown stores because they had

*His arms filled with warm clothing, Moore would go to the airport to greet the young West Indian women dressed in light tropical attire...*

no place else to meet on days off, he threw open his Dundas St. home to them.

And when they married, he

stood in for their absent fathers and "gave away" the bride. He was also in the forefront in buying a building on Cecil Street and setting up the Donavalon Centre as a meeting place for West Indians."

In the Program of Investiture for the Order of Canada at Rideau Hall, on April 18, 1990, Mr. Moore was described thus:

"Former director of Toronto's Negro Citizenship Association, he has fought a lifelong battle to improve race relations, to reform immigration policy and to increase employment opportunities for the Black and West Indian communities.

His quiet dedication, perseverance and leadership have improved the lives of many Canadians."



The Order of Canada, which was awarded to Donald Moore in 1990.

**CONGRATULATIONS**  
to the  
**DONALD WILLARD MOORE SCHOLARSHIP FUND COMMITTEE**  
on its 50th Anniversary celebration  
of the delegation  
Donald Moore led to Ottawa.  
We applaud your work in perpetuating his name.

– Sheila and Felix Mascoll

## BORN IN PAIN



As Donald Moore recalls it in his memoir, *Don Moore, an Autobiography*, the Toronto Negro Citizenship Association was born out of the many stories he heard about jailings and deportations of black West Indians seeking to enter Canada.

It was born, as he also noted in an address at Carlton Street United Church in March 1954, "out of the heart aches, the pain and suffering of the Negro..."

The stories he heard were renowned in Toronto and Montreal in the 1940's and '50's. The immigration laws were so restrictive that it was almost impossible for a black person from any part of the Commonwealth to enter Canada as a resident.

Mr. Moore discussed the incidents with many in the community, but their reaction was a fatalistic shrug of the shoulder. Undeterred, he decided to do something about the government's harsh immigration policy. He called a group of citizens to meet at his home on January 25, 1951.

The following were present, as recorded in his autobiography: *Bromley Armstrong, Daniel Brathwaite, Joseph Bailey, Cecil Duncan, Esau Davis, Harry Gairey Sr., Dr. Norman Grizzle,*

*Louise Hewitt, Julius Isaac, George King, Edsworth Searles, Charles Mills and M. Williams.*

A result of the meeting was the formation of the *Negro Citizenship Committee* with Mr. Moore as chairman, George King, secretary, and Harry Gairey, treasurer. The committee later became known as the Toronto Negro Citizenship Association.

People unmentioned attending the original meeting were later to play an important part in the association, leading up to the preparation of a brief it presented to the Canadian government on April 27, 1954. They include Alva Kelly, Alex Darrell, Charles and Rachael Mills, Stanley G. Grizzle and Lenore Richardson.

The brief, the first by a delegation of black people, sought changes in Canada's rigid immigration regulations which at one time hardly permitted close relatives of black West Indians in Canada to enter the country.

The brief led to a relaxation in immigration policy, leading to an influx of West Indians to work as nurses and domestics. A further softening of the regulations in the 1960's opened the door for other visible minorities.

*The work of Mr. Moore and the association is recorded in his autobiography, published in 1985 by Williams-Wallace Publishers Inc.*

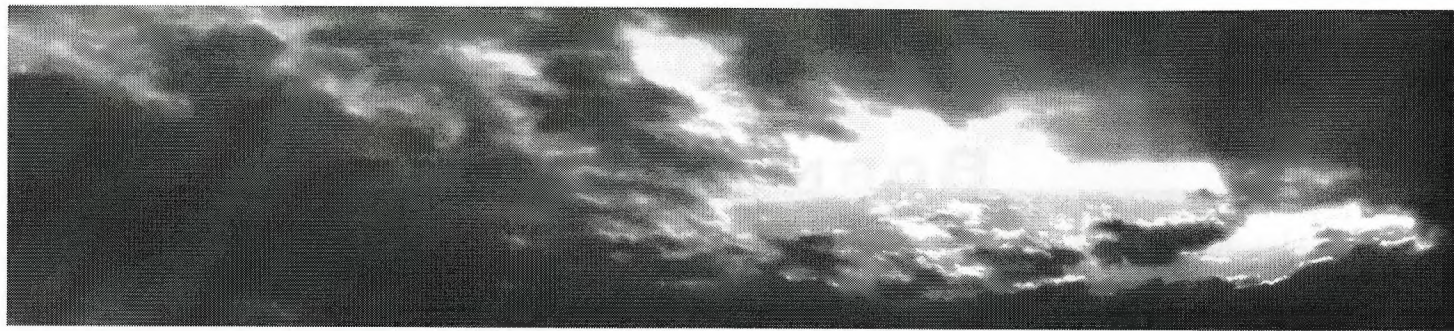
*The immigration laws were so restrictive that it was almost impossible for a black person... to enter Canada as a resident.*

*"A memory is a treasure that survives"*

Gloria Went and family are pleased to join the celebration of the 50th anniversary of a historic delegation to Ottawa to urge the Canadian government to change its discriminatory immigration laws affecting black people from the West Indies. We are proud to honour the memory of the life and work of Donald Willard Moore, a Barbadian and leader of the delegation.

Gloria Went, Member of the Donald Willard Moore Scholarship Fund Committee





We extend our sincerest congratulations on this, the 50th anniversary of the year in which Donald Willard Moore led a delegation of African-Canadians to Ottawa on a mission that ultimately led to a change in Canada's immigration policy. And we are especially pleased to be able to support the *Donald Willard Moore Scholarship Fund*, which recognizes the achievements of African-Canadians who exemplify the kind of drive and leadership demonstrated by Mr. Moore and which is so essential for our community.

We at **First Baptist Church** are aware of the significant role that visionaries like Mr. Moore have made to the African-Canadian community and to Canada at large. Like him, the founders of First Baptist Church – a group of 12 runaway slaves who escaped to Canada via the Underground Railroad – had the vision to make a way where there seemed to be no way. Upon their safe arrival in Toronto (then called York) in 1825, when they sought to worship God in already established churches, they received a frosty reception from the white fellow-Christians. With only their steadfast faith in God, these pioneers founded First Baptist Church in 1826 under the leadership of Rev. Elder Washington Christian who arrived in Toronto in 1825. The small congregation worshiped initially out-of-doors and in each other's homes. Since then we have called at least four downtown Toronto locations home and have been at the corner of Huron and Darcy Streets since 1955.

Despite the many challenges over the years, we are truly thankful to God for 178 years of continuous service as a congregation and proud that we have the historical distinction of being the oldest black institution in Toronto. Like Donald Willard Moore and the pioneers who founded First Baptist Church, we continue to praise God and to ask him to grant us a similar measure of faith and courage to continue to proclaim his word and to support the mandate of our Lord Jesus Christ in and through the ministries of First Baptist Church.

Our congregation welcomes people of all races, cultures and nationalities, and we extend an open invitation for you to visit, worship and praise God with us for indeed we have come this far by faith.



FIRST BAPTIST CHURCH  
101 Huron Street, Toronto ON M5T 2A9  
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(416) 977-3508  
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Sunday Worship: 11:00 a.m.  
Wednesday Prayer & Bible Study: 7:00 p.m.



## Congratulations

*The Bancroft Family Commends*

*The Donald Willard Moore Scholarship*

*Fund Committee*

*for its Efforts to Keep Mr. Moore's Legacy Alive.*

*We Cherish Such Values as*

*Unselfishness, Justice, Courage, Equality,*

*Good Citizenship and Education*

*– to Name but a Few Attributes*

*Which were the Hallmarks of*

*Donald Willard Moore.*

*“Lives of Great People Remind Us...”*



## DONALD MOORE AT A GLANCE

### Highlights of Donald Moore's many years of community service:

**1918** While a student in Halifax he championed the cause of eight Jamaicans who suffered frostbite aboard ship on their way to England during the 1914-18 war. When local authorities did not satisfy his concerns, he wrote the colonial secretary in England and learned they were waiting to have their amputated legs fitted with artificial joints.

**1920** Influenced by the Marcus Garvey movement, which instilled pride in the African race, he founded the West Indian Trading Association and the Universal Negro Improvement Association.

**1937** Worked with Rev. Cecil Stewart to purchase Christ Church Episcopal Church on Shaw Street, home of the BME until destroyed by fire.

**1951** Founded the Toronto Negro Citizenship Association to fight continued rejection of West Indians seeking legal admission to Canada. The association immediately started

*work on a brief to present to the Canadian government.*

**1953** Lobbied the Immigration Department for more than a year to have Beatrice Massop of Jamaica admitted as a nurse. The first black West Indian nurse to work in a Toronto hospital, she set the stage for others.

**1954** Led the first delegation of black people to Ottawa to present a brief, which censured the Canadian government for its harsh immigration regulations as they applied to blacks. He also worked to stop the detention in Don Jail of immigrants waiting deportation.

**1955** Worked with governments of Jamaica, Barbados and Canada in getting domestics to work one year in Canada before being granted permanent residency status. He met the first group of domestics when they arrived in Montreal and ensured they were properly housed before taking up their positions with their employers. He also corresponded regularly with Jamaican Labour Minister F.A. Glaspole, updating



Donald Moore and the then Lieutenant-Governor, Lincoln Alexander, on the occasion of Donald Moore's 100th birthday celebration in 1991.

him on their progress.

**1956** With two members of the Negro Citizenship Association, he purchased a 12-room house on Cecil Street and converted it into a recreation centre.

### Mr. Moore also...

... spent countless hours, at the expense of his own business, in personal representation to the Immigration Department, and to the Immigration minister, through letters, telephone calls and personal appearances on behalf of prospective immigrants.

His tenacity in those matters earned him the

respect and admiration of Immigration Minister Jack Pickersgill, and immigration officers in Toronto. All this work was done without any remuneration

*Set up a branch of the Negro*

*Citizenship Association in Montreal and corresponded with other groups in Vancouver, Winnipeg and Halifax urging their leaders to do the same*

Negotiated with Ontario Premiers George Drew

and Leslie Frost for the rights of blacks in Ontario, especially in housing and employment.

*Was instrumental in urging the City of Toronto to restore, in the Portland-Niagara*



### ONTARIO BLACK HISTORY SOCIETY

Founded 1978

A Registered Canadian Charity dedicated to the study of Black History in Ontario

**25**  
Years of Service  
1978 - 2003

The Ontario Black History Society acknowledges Donald Willard Moore in his successful efforts to make entry into Canada more accessible to people of colour.

As a member of the Coloured Literary Association in 1919, and a founding member of the Toronto division of the Universal Negro Improvement Association in 1920, he was an avid believer in Marcus Garvey's philosophy. Donald Moore was the founder and first Director of the Negro Citizenship Association, which was formed to protect people attempting to emigrate to Canada from the Caribbean. The NCA sent a delegation to Ottawa on April 27, 1954, and as a result, some changes were made to the immigration regulations. In the early 1950s, there was a need for more doctors and nurses in Canada, however, entry was refused to qualified nurses from the Caribbean. Under the leadership of Mr. Moore, the NCA located jobs for nurses from Barbados, Jamaica, and Trinidad for Toronto hospitals. We have all benefited from the life of Mr. Donald Moore.

O.B.H.S. Board of Directors  
Rosemary Sadlier, President

10 Adelaide Street East, Suite 202, Toronto, Ontario M5C 1J3  
Tel: (416) 867-9420 Fax: (416) 867-8691 e-mail: obhs@interlog.ca

**Cedolph and Marcella Hope**

pay tribute to

**Donald Moore**

for his talent and tireless energy  
in serving the Black Community





## PRINCIPLES AND VALUES

The Barbados Ex-Police recognizes **God** as head and ultimate leader of our Corporation.

*We believe in the Rule of Law* and encourage our membership to live within the law.

*We believe in the democratic ideal* and foster democracy in the Corporation by promoting the free and orderly exchange of views and opinions. We encourage respect for the individual and the expression of his/her ideas.

*We support initiatives* aimed at achieving equity, fairness and justice in the larger community and particularly in our organization.

*We recognize and support the right of youth* in our community to pursue their social and economic goals as well as the right of the elderly to live with dignity.

*We are committed to maintaining good relationships* with other Associations that share our principles and values, including other local and overseas police organizations.

*We are committed to financially assisting* certain charitable organizations whose work provides aid and comfort to members of the community.

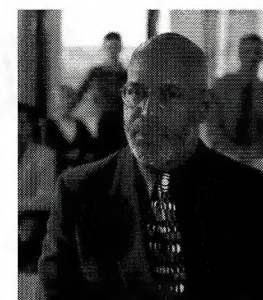
In crafting the principles and values of the BARBADOS EX-POLICE (TORONTO) INC., its founders drew inspiration from the unselfish and untiring work of Mr. Donald Moore.

The pursuit of Justice, Equity, Education and the Wisdom to form Partnerships with similar motivated organizations and individuals, ensure that Mr. Moore's legacy will live on for generations to come.

We, the BARBADOS EX-POLICE (TORONTO) INC., take this opportunity to add our voice to those who have benefited from Mr. Moore's dedication and we congratulate the Scholarship Fund committee for its efforts to continue the work of a true stalwart.



LET'S UNDERSTAND EACH OTHER



## The JAMAICAN CANADIAN ASSOCIATION (JCA)

The JCA is a registered non-profit, charitable organization. We are a membership organization as well as a community based multi-service agency located at 995 Arrow Road, Toronto. Since its inception in 1962, The JCA has been promoting cultural and social services programmes to thousands of people from the Caribbean and wider African Canadian community.

Our mission is to address social, political, cultural and economic barriers by working in partnership with individuals, families and various groups to research and advocate for the promotion of human dignity. We offer the following programmes:

**Settlement Services for New Immigrants:** We assist clients in filling out Immigration and all Government forms and other related services.

**Opportunity Plus+ :** Employment Services for men and women age 45 years and over. Service includes Employment and Job Search Resources.

**Caribbean Youth & Family Services:** Provides culturally sensitive counselling for youth and families experiencing conflict in/outside their homes.

**Leader-in-Partnership:** A social development program for school children age 7-13 years whose behavioral problems puts them at risk of delinquency.

**Domestic Violence and Incest:** A program designed to address violence in the lives of women, children and young girls through culturally sensitive services, advocacy and public education.

**Parenting Program:** This program provides counselling and information to parents and children age 0-12 years, in the areas of health, nutrition, child discipline and other issues related to a healthy parent-child relationship.

**K-Club:** A Transition program for young men and women age 16-26 years who have experienced problems with the law, or who require Anger Management counselling.

**JCA Seniors:** A program that provides a positive social/educational environment that encourages our seniors to live an active and healthy lifestyle.

**Saturday Morning Tutorial for Students:** This program assists students to expand on their existing skills in mathematics and English and also offers a cultural heritage program. This educational program is available from Sept. – June for students between the ages of 6-15 years. \*(A small fee is charged).

**Summer Camp:** Summer Day camp for children that runs for approx. 7 weeks. There is a registration fee of \$50. Camp coordinators and support staff are properly screened and well trained.

**All client contacts are strictly confidential!**

**Unless otherwise stated, all of our services are "FREE OF COST"**

**Programs are funded by the United Way of Greater Toronto, Ministry of Family Community and Child Services, HRDC, Metro Toronto, Citizenship and Immigration and Ontario Ministry of Citizenship**

**Contact our office from 9:00 a.m. – 5:00 p.m. at 416-746-5772 for more information or you can reach us on the web at [www.jcassoc.com](http://www.jcassoc.com)**





During his years as director of the *Toronto Negro Citizenship Association*, **Donald Moore** was in demand as a speaker, addressing many organizations – including lodges and church groups in *Toronto*, *St. Catharines* and *Dresden*. He was also a featured speaker at the annual think-tank conference at *Lake Couchicing* in Geneva Park in Orillia, Ontario.

But one of his most publicized speeches was an address he gave at a mass meeting on Sunday, February 13, 1955, at the *British Methodist Episcopal Church* on Shaw Street, almost a year following the delegation he led to Ottawa.

Continuing his advocacy for a relaxed immigration policy for black people from the West Indies, Mr. Moore told the meeting:

"From the beginning of 1923 the Canadian government instituted this policy of maintaining the "characteristics of the Canadian people" by its notorious

## A Speaker in

definition of British subject. (This was) initiated by the Conservatives, continued by the Liberals, and reaffirmed by the newly appointed minister of citizenship and immigration as recently as November 25 (1955), that 'we do not want immigration to change the character of our population. We are not going to permit any massive immigration from these areas.'

"Let us see now how well they succeeded. In 1921 there were 18,291 Negroes in Canada, and 20 years after, in 1941, there were 22,174, or an average of 190 Negroes per year. But this seemed to be too much for the government, so in 1950, P.C. 2856 was introduced which further restricted the entry of British West Indians. The number of Negroes for all Canada that year was 159.

"By 1951, deportations and refusals at border points became so numerous and cruel that this organization (Toronto Negro Citizenship Association) was born. It is significant to note that the census (for blacks) that year, 1951, was 18,020. Thus we see that in 1921, two years before this scorched earth policy was started by the Government of Canada, the population was 18,291. The government has therefore succeeded in 30 years to reduce this undesirable population of Negroes by 271.

"After much publicity and protests to the government, a few concessions were given. On August 4, 1952, it was now impossible to attempt to bring in your dear old mother or father or brother or sister on a "case of exceptional merit." I use the word attempt, for we have cases on record where mothers have been refused, sons and daughters have taken a year to cut through the red tape. The provision, "cases of exceptional merit," is a myth.

Even the minister himself admits that he cannot say definitely what it means. Registered nurses, with positions waiting, have been refused; school teachers, with offers of employment, have been refused; accountants, stenographers, electricians, and business people ready to open a business, have been refused by the same stereotyped letter in files at Ottawa . . .

"The previous minister used the health angle to hide the discriminatory phase of the immigration policy until we were able to tear it down. Today the Honourable Minister J.W. Pickersgill has come on the scene – his angle is the preservation of "Canadian characteristics." Ordinarily the term character means distinctive qualities or traits. I was at a loss to distinguish how our distinctive qualities or traits were so far

## DEMAND

removed from Canadian qualities and traits .

"Who in the world does Mr. Pickersgill think he is fooling when he says 'that is not to say we discriminate against any individual because of his race.'

"Let me remind the honourable

gentleman in particular, and the Canadian Government in general that Canada belongs to me too. My forefathers fought and died for it in 1812; my brothers did not hesitate in 1914; my nephews from the West Indies, and our sons in Canada were there in

1938. We asked no special favours. We fought like men, and we are now determined, God helping us, to see that we live in Canada like men, whether it be eating in a two-cent restaurant in Dresden, or crossing the Canadian border."

**P.S. Despite the apparent harsh words Mr. Moore aimed at the immigration minister, he and Mr. Pickersgill came to admire each other mainly because both were known to be outspoken.**

**On visits to Toronto, the immigration minister would call Mr. Moore to find out if there were any cases that needed his immediate attention.**



**THE BARBADOS  
ST. MICHAEL  
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The executive and members of The Barbados St. Michael Alumni (Toronto) Inc., are pleased to join in celebrating the 50th Anniversary of the historic delegation of black people to Ottawa, which resulted in many achievements – including fairer immigration laws for visible minorities. We also honour the memory of Donald Moore, a Barbadian and the leader of the delegation.

*Anita Quintyne, President*



# DELEGATES TO OTTAWA URGE IMMIGRATION POLICY CHANGE

Ottawa — Spokesmen for the Toronto Negro Citizenship delegation urged Minister of Immigration Walter Harris to lift the color bar in Canada's immigration policy, in a brief presented to the immigration minister last month. The representation to the Dominion government marked the first time in Canadian history that a Negro organization led a delegation to Ottawa.

The delegation, made up of white and Negro members, was supported by 25 organizations. Among these were: The Canadian Congress of Labour, The Toronto and Lakeshore Labour Council, United Automobile Workers (CIO-CCL), Locals 439 and 303, Toronto, and Local 222, Oshawa, The United Church of Canada, The Church of England in Canada, The Brotherhood of Sleeping Car Porters, C.P.R. Division, Toronto; The Canadian Negro Women's Club, Toronto; The Home Comfort Club, Toronto; The Negro Citizenship Association, Montreal; The Universal Negro Improvement Association, Montreal; The National Unity Association, Dresden; Chatham and Euxton; The Toronto Negro Veterans Association; and the Canadian Brotherhood of Railway Employees, Local 123.

Don Moore, president of the Negro Citizenship Association, outlined the heroic role that Negroes played in the defense of Canada all down through history and the contribution they made as Canadian citizens.

Addressing the minister of immigration, Mr. Moore asked, "In the light of what you have heard today, in the face of the facts which cannot be denied, in the face of the harm being done to 20,000 Canadians by the department jeopardize the democratic standards of the world? Will your department still continue to deny equal treatment to British subjects and citizens of the commonwealth?"

Dr. Norman Grizzle discussed with Mr. Harris the ability of people from the tropics to withstand Canadian climatic conditions.

"To date, contrary to some beliefs and utterances," said Dr. Grizzle, "there has been no proof on any basis, scientific, anthropological or otherwise, that the Canadian climate has any adverse effects on persons from tropical areas."

"We conclude on this subject," said Dr. Grizzle, "by saying that the assumption that people from tropical areas are more likely to break down in health is, therefore, illogical, unscientific, unfounded, and unrealistic."

Stanley Grizzle, president of the B.S.C.P., quoted statistics to show the effects of the restrictions in immigration on the non-white population, pointing out the increase of one group and the decrease of the other.

Mr. Grizzle stated that to restrict people from other countries in immigration because of their race or color endangered national welfare and security. "It is our sincere belief," said Mr. Grizzle, "that we cannot expect to win friends and allies among the free nations of the world when we discriminate against their people. This 'Jim

Crow Iron Curtain' which exists in Canada's immigration policy must be eradicated immediately." Mr. Harris said he would give serious consideration to the brief to see if it would be possible to widen the present category of admissible mothers, wives and children of Canadian residents.

The following suggestions were made in the brief:

1. Amend the Immigration Act to replace British subjects with British subjects and citizens of the U.K. and Commonwealth.
2. British West Indians be allowed to enter without regard for racial origin provided the immigrant has sufficient means of support until he secures employment.
3. A specific definition of the term "persons of exceptional merit" used in the immigration act to describe Negroes who also are admissible.

The association also urged that the government establish a centrally-located immigration office in the British West Indies to handle prospective immigrants.



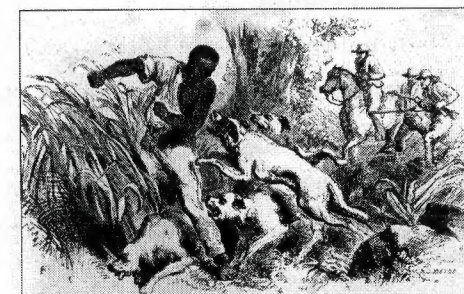
## Donald Moore Fought Discrimination. He Was a Leader.

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Slaves being hunted on route to Canada via the "Underground Railway".



## FROM THE BRIEF

The following is an edited excerpt from the brief Donald Moore presented to Immigration Minister Walter Harris, April 27, 1954.



After introductory remarks by the *Canadian Congress of Labour* (now the Canadian Labour Congress) and affiliated

unions, the *Church of England in Canada* (now the Anglican Church of Canada), the *United Church of Canada*, and local organizations stating support for the brief, Mr. Moore said:

*"Gentlemen:*

"In our appearance before you today, it is our desire to call to your attention certain phases of the Immigration Act and the immigration regulations which seem diametrically opposed to the high principles of Canadians and Canadian ideals...

"The immigration Act, since 1923, seems to have been purposely written and revised to deny equal immigration status to those areas of the Commonwealth where coloured peoples constitute a large part of the population.

"This is done by creating a rigid definition of British subject: 'British subject by birth or by naturalization in the United Kingdom, Australia, New Zealand, or the Union of South Africa and citizens of Ireland.' This definition excludes from the category of 'British subject' those who are in all other senses British subjects, but who come from such areas as the British West Indies, Bermuda, British Guiana,

Ceylon, India, Pakistan, Africa, etc...

"Our delegation claims this definition of British subject is discriminatory and dangerous.

"It is discriminatory because it creates two classes of Her Majesty's subjects—on the one hand you have subjects predominantly white, on the other, subjects predominantly coloured. The first class deemed 'British subjects' for the purpose of the Immigration Act, the other class, by implication, are not British subjects.

"It is dangerous because it instills a feeling in these divided groups, as well as in Canadians, that there are superior and inferior races, and it has the tendency to raise animosity between people in different geographical areas...

"We believe Canada will not countenance, in any way, anything which may lead to sowing the seed of race hatred; neither will she act contrary to the 'Canadian understanding of the equality of all people.' She must take drastic measures not only to remove race hatred, but to destroy it completely forever...

### WEST INDIAN

"While our concern is for equal treatment of all British subjects, our greatest experience has been specifically in the matter of West Indian Negroes. We wish therefore to devote some attention to their particular situation...

### CLIMATE

"One of the official reasons given by the government for refusing these people as immigrants is that people from tropical areas will have great difficulty in adjusting themselves to the Canadian climate. However, the government has itself admitted that it has no statistics available to support this claim...

### ASSIMILATION

"Another reason for refusal is the claim of the government that West Indians, and people from tropical areas, are unable 'to become readily assimilated or to assume the duties and responsibilities of Canadian citizenship within a reasonable time after admission'...In most communities it must be noticed that Negroes have become an integral part of existing political, social and religious groups...

"The customs, habits, mode of life, or methods of holding property in the West Indies are essentially the same as in Canada, and no change is necessary when these people become part of the Canadian way of life.

### CLOSE RELATIVES

"We are mindful of the forward step taken by the government...providing for the admission of close relatives, etc. We consider this a step in the right direction...

### CASES OF EXCEPTIONAL MERIT

"Another regulation provides for 'cases of exceptional merit.' One would assume this category included persons whose skills were needed in Canada. But cases in the last few years indicate that the immigration authorities have turned down applications for permanent entry of persons whose skills were more desirable: nurses, draughtsmen, and graduates of Canada's leading educational institutions have been rejected. Even students in various fields have been refused admission, and in some cases, refused extensions to complete their studies...



The Hon. W.E. Harris, the Minister of Citizenship & Immigration, whom Donald Moore presented his brief to.

able: nurses, draughtsmen, and graduates of Canada's leading educational institutions have been rejected. Even students in various fields have been refused admission, and in some cases, refused extensions to complete their studies...

### CONCLUSIONS

"The Negro Citizenship Association respectfully requests that the government of Canada:

1. Amend the definition of "British subject" so as to include all those who are, for all other purposes, regarded as British subjects and citizens of the United Kingdom and Commonwealth.
2. Make provisions in the act for entry of a British West Indian—without regard to racial origin...
3. Make specific the term 'persons of exceptional merit.'

continues on next page...



4. Set up an immigration office in a centrally located area of the British West Indies for the handling of prospective immigrants.

"The brief was supported by papers, after my presentation, given by Dr. Norman Grizzle,

D.C., secretary of the association, and Stanley Grizzle, president of the CPR division of the Brotherhood of Sleeping Car Porters who later became a citizenship court judge."

(from Don Moore, an Autobiography)

Part of the delegation of the Negro Citizenship Association is shown here boarding the train at Union Station in Toronto, bound for Ottawa. In the background are (L) Donald Moore, president of the association, and Dr. Norman Grizzle, secretary. In the foreground are Lenore Richardson, corresponding secretary, and Val Armstrong, a delegate from the Toronto United Negro Association.

Off for Ottawa



## HONOUREES

Donald Moore was often accused of doing things his own way. But his reasoning was that "the King's work required haste." However, behind his success as a leader was a group of people who often offered support, encouragement, advice or help in many ways.

The Donald Willard Moore Scholarship Fund Committee was therefore pleased to recognize at the 50th anniversary thanksgiving service the following:

### BROMLEY ARMSTRONG, C.M., O. Ont.

Former Ontario Human Rights commissioner and a former member of the Ontario Labour Relations Board, he is a highly respected community leader. He strongly supported the work of Mr. Moore and the Toronto Negro Citizenship Association. He was one of a group people who attended the initial meeting in 1951 that led to the formation the association. Mr. Armstrong, a member of the delegation to Ottawa, long fought against discriminatory laws in Canada.

### STANLEY G. GRIZZLE, C.M., O. Ont.

Former Citizenship Court judge, he was president of the CPR division of the Brotherhood of Sleeping Car Porters when he joined the delegation to Ottawa. Judge Grizzle, speaking in support of the brief, called Canada's discriminatory immigration policy "This Jim Crow Iron Curtain" and demanded the policy be changed. Grizzle also worked to ensure fair employment practices in Ontario.

### THE HONOURABLE JULIUS A. ISAAC, Q.C.

Mr. Justice Isaac was another member of the group summoned by Mr. Moore to hear about harsh immigration rulings affecting blacks from the West Indies. He did comprehensive research for the Negro Citizenship Association as it worked to prepare its brief for presentation to the Canadian government. One of a group of distinguished Canadians who fought discriminatory practices in Canada, he made history by becoming the first black to sit on the Federal Court, and later Canada's first black chief justice.

### EDSWORTH SEARLES, Q.C.

He was an early supporter of Mr. Moore and his fight against discriminatory practices. Mr. Searles also attended that 1951 meeting. He was often invited by Mr. Moore to accompany him to the offices of immigration officers on urgent cases. He also did research for Negro Citizenship Association. In 1958, Mr. Searles was the first black to be called to the B.C. Bar. He was called to the Ontario Bar in 1959.

\*\*\*\*\*

### In MEMORIAM

At this time of celebration, we remember, with those being honoured, the work and dedication of others in their support of the Toronto Negro Citizenship Association:

Gladys Creighton	Dr. Norman Grizzle	Louise Hewitt	George King	Rachael Mills
Alexander Darrell	Harry Gairey, Sr.	Alva Kelly	Charles Mills	Lenore Richardson

CONGRATULATIONS TO THE COMMITTEE  
for educating us all about the significant contributions  
that Donald Moore made to the progress  
of our Canadian society.

- TONI AND IVAN SAMSON





*Memories  
are gifts  
the heart  
treasures*

The family of Donald Moore  
wish to thank all who participated in,  
or supported the delegation to Ottawa  
on April 27, 1954.

(Don could not have done it alone.)

Our gratitude also to  
The Donald Moore Scholarship Fund Committee,  
chaired by Mr. Gordon Bynoe,  
and to all the friends  
who support our fund raising,  
which makes it possible  
for a scholarship to be awarded annually  
in memory of Don.



“ To quote from Don’s autobiography:  
Thanks, thanks a thousand times.  
Thanks, for through it all,  
I found none save he who was good to me. ”



A print from 1833 showing slaves being  
thrown overboard to avoid capture and  
confiscation by a British naval patrol.  
Without those who stood against injustice,  
there would be no change.

**Donald Moore,  
a leader with vision,  
was never afraid  
to rock the boat.**

On the  
50<sup>th</sup> anniversary  
celebration  
of the delegation  
he led to Ottawa,  
we salute his perseverance  
and dedication  
in his life-long battle  
to seek fairness  
in Canada’s  
immigration policy.

*The Reid Family  
Debbie Samson  
Marion Morgan  
Coral Jacobs*



# THE PAST WAS WRITTEN TO TEACH US

There are some people in the black community who may question the value of continually revisiting Canada's discriminatory past, especially in this souvenir journal.

But as late as February 2002, York University history professor, *Irving M. Abella*, did the same in an eloquent address to graduates of the *Law Society of Upper Canada*.

Professor Abella said: "Remember, too, that for most of our history, Canada's immigration policy has been racist and exclusionary. We knew exactly what kind of people we wanted and how to keep out those we did not. Our immigration acts were so designed as to divide the world in two: the preferred races, who were always welcome in Canada, and the non-preferred, who rarely were.

"And of course, the non-preferred races make up most of the world—people from Asia, the Middle East, Africa, Latin America, and the Caribbean.



Above is a historical print showing the arrival of slaves in Canada via the underground railway (circa mid-1800s). Despite the official policy of the British government to treat all peoples fairly, the experience in Canada was often at odds with that policy.

"With few exceptions, these were immigrants barred from coming to Canada."

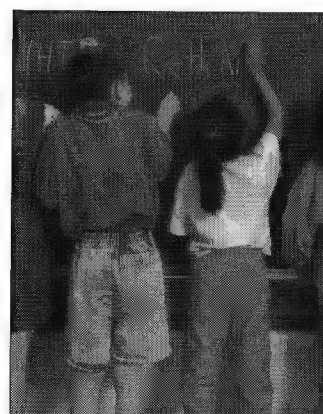
Professor Abella said that by the 1960's, Canada, bowing to pressure from human rights groups and some members of the legal profession, "finally abandoned its racially discriminatory policies and opened its borders to immigrants from places that had never been recognized as potential sources for new immigrants."

How closely his words mirror those of Donald Moore con-

tained in the brief Mr. Moore presented to *Immigration Minister Walter Harris*. (Edited excerpts of that brief are reported in this journal.)

That brief set in motion changes for a larger inflow of other visible minorities to Canada.

As part of the community, the Donald Willard Moore Scholarship Fund Committee believes we all have a responsibility to hand down this history to our children, because we know and have seen that history often repeats itself.



**Best Wishes**  
to the

Donald Willard Moore Scholarship Fund Committee  
on its 50th anniversary celebration of a historic delegation to Ottawa.

*Thanks to their work, all children have a better chance today.*

Harry and Sylvia Gairey

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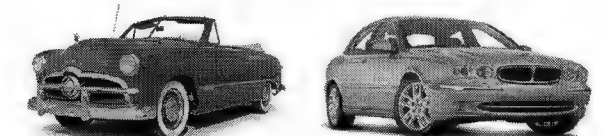
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Things Have Changed for the Better.



As we think about where we are today and how we got to where we are, we thank Donald Moore and the other pioneers who fought for justice and fairness in Canada's immigration system.

THE BARBADOS OVERSEAS COMMUNITY



The executive and members of the national Council of Barbadian Associations in Canada Inc. (NBAC) join in celebrating the 50th anniversary of a historic delegation to Ottawa to urge the Canadian government to relax its discriminatory immigration laws affecting black people from the West Indies.

We are pleased to honour the memory of the life and work of Donald Willard Moore, the leader of the delegation.

**Sandra Asgill, President**

**National Council of Barbadian Associations in Canada Inc.**



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## THE EARLY YEARS

By Gloria Ramsay Hall

The 40s and 50s marked an important event for the late Donald Willard Moore and several of our Canadian brothers and sisters. Their dream was that British subjects from the Caribbean would have the same privilege as their English counterparts to enter Canada to study and earn a livelihood.

Those years were not unlike today, when there was a shortage of qualified nursing staff in the health care services. This inspired the journey to Ottawa and led to the entry of nurses from the West Indies. Fifty years later many of those who made the trek from the Caribbean have passed on, leaving us an impressive legacy, which today is evident. Just look around you. WE HAVE ARRIVED.

It is now possible for us to train here and qualify in nursing and other professions. Formerly, black Canadian women were forced to train in

the U.S.A. Women's College Hospital was among the first to offer training. New Mount Sinai, Toronto Western, Hamilton General and Hamilton Sanatorium hospitals accepted qualified nurses.

Today we meet without as much as a nod of acknowledgement. Saturday evening socials are non-existent. You see, in those years, coloured folks (as we were referred to then) were few and far between. Even the British Methodist Episcopal Church on Shaw Street, where many of us met, is no longer there.

We have grown spiritually, numerically, educationally and hopefully, economically. We owe our children this history, as someday they too can extend a helping hand to others. We need to remind them of Donald Moore, Charles and Rachael Mills, Louise Toppin, Alva Kelly and many others who made a difference.

Let us continue to embrace the wonderful culture of our new

home and retain the beautiful culture of our island homes. This combination will give our children a rich heritage.

It is important to remember the Travellers' tune: "This land is your land, this land is my land, from Bona Vista to

**I was the first Barbadian Registered Nurse greeted by Uncle Don ... in 1954, at yes, Malton**

Vancouver Island, from the Arctic Circle to the Great Big Waters, this land was made for you and me."

Why am I so passionate? I was the first Barbadian Registered Nurse greeted by Uncle Don and Aunt Louise Toppin in 1954, at yes, Malton International Airport for New Mount Sinai Hospital. This is a thank you to those who made the transition possible.

## A PRODUCT OF THE DELEGATION

By Phyllis White

TO THE MEMBERS OF THE DONALD WILLARD MOORE SCHOLARSHIP FUND COMMITTEE:

Greetings, as you celebrate the 50th anniversary of Donald Moore's memorable journey to Ottawa.

First, I would like to give thanks to Almighty God for giving Mr. Moore (Uncle Don), the vision and wisdom to intercede on behalf of people of colour to the Canadian government.

This journey has been responsible for the shaping of many lives for the better, be it men or women.

I am a product of that memorable delegation to Ottawa. I consider myself a pioneer, arriving in Canada December 2, 1955.

I spent my first two weeks in Quebec at the government hostel, St. Paul L'Ermite, where we were greeted by officials of the government, Mr. Moore and members of his committee. From there we were placed in various homes as domestics for a one-year period.

Before leaving Jamaica, I was told by my minister to go to a place called Toronto. There I would find a Baptist church with a Black congregation called *First Baptist Church*. My trip from Montreal to Toronto was an experience I will never forget. The train was approximately eight hours late (winter weather of course).

Shortly after my arrival from Montreal, I received a phone call from Mr. Moore. He gave me telephone numbers of some of the girls, along with words of wisdom. He had also made arrangements for another girl and myself to spend Christmas with a Black family. We were both working for Jewish families and he did not want us to miss out on the traditional festivities.

Around 10 a.m. on Christmas Day 1955, he arrived and took me to this family of whose background I was informed. They were a very nice family. The Thursday after Christmas I went with that same family to church at The First Baptist Church where I am still a

member. Not many members of that family are alive today.

My home church in Jamaica was founded by a Baptist missionary, Thomas Burchell, who arrived in Jamaica from England in 1824 and built the church in 1826. First Baptist Church Toronto was also founded by a Baptist missionary, Elder Christian, who arrived in Toronto from the U.S.A. in 1825 and built the church in 1826.

"Lives of great men all remind us, we can make our lives sublime, and departing leave behind us, footprints on the sands of time."

Uncle Don, you are gone, but not forgotten.

*Shortly after my arrival from Montreal, I received a call from Mr. Moore...*



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## On this 50th Anniversary

of the delegation Donald Moore led to Ottawa, we applaud not only his work as founder of the Toronto Negro Citizenship Association, but also the Donald Willard Moore Scholarship Fund in perpetuating his name. Donald Moore was a Spiritual and Caring Man.

Olga & Carlos Clarke



## A QUIET AND PLEASANT MAN

BY OLGA CLARKE

Donald Willard Moore, affectionately known as *Uncle Don* to many was instrumental in assisting with my admission to Canada, as he was to many others due to his efforts in seeking changes in immigration laws.

I first met Mr. Moore at Malton International Airport where he came to meet me on my arrival from Barbados in March 1956. My impression of him was a quiet and pleasant man of few words.

I was assisted with preliminaries at the airport, following which he took me to his home, and then off to supper, sup-

ported by some members of the delegation to Ottawa.

The following day, a Sunday, I was taken to *St. Anne's Anglican Church* to attend morning service, then in the evening to the nurses' residence at 100 Yorkville Avenue where some nursing staff of the New Mount Sinai Hospital were housed.

Mr. Moore did not end his responsibility there. He kept in touch regularly and would give advice on what a new arrival might expect, accept or avoid.

He kept a watchful eye on me and other new arrivals.

One year later, in July 1957, he was father-giver at my marriage to Carlos Clarke.

We have always enjoyed his sense of humour and sincerity and admired his devotion and interest in helping the community locally and abroad with no monetary demands. We are privileged to have met and associated with him.

The many awards he has received are testimony of his greatness.

It is indeed with deep gratitude and pride we share in this celebration and recognition of a great man.

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**Congratulations to the Donald Moore Scholarship Fund on the 50th anniversary celebration of the delegation to Ottawa.**  
**God bless your future endeavors.**

**AS** the Donald Willard Moore Scholarship Fund Committee celebrates the 50th anniversary of a historic delegation to Ottawa, we join in recognizing that memorable event and all the great community work of Donald Moore.



**Felicia, Garfield and Hailey McCalla**



Donald Willard Moore  
Scholarship Fund

Congratulations to the Committee  
for the Promotion of this Fund  
from the Barbados Community and Associates  
London, Ontario



**Barbados Cultural Association of  
British Columbia (BCABC)**  
wishes to congratulate the  
**Donald Willard Moore  
Scholarship Fund Committee**

on their 50th Anniversary Celebrations  
also best wishes for a long life  
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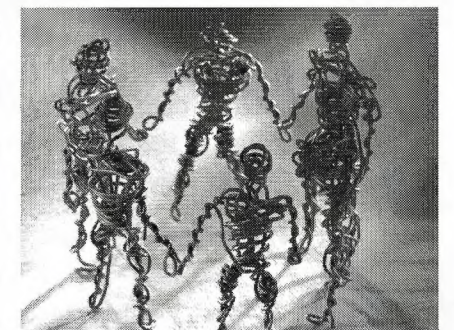
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## Congratulations

to the Donald Willard Moore Scholarship Fund Committee  
on the 50th Anniversary Celebration of the Delegation  
to Ottawa Led by Donald Willard Moore.

The Foundation Association of Toronto



Congratulations and Best Wishes to  
the Donald Willard Moore Scholarship Committee  
on their 50th anniversary celebration of the delegation  
of black leaders mission to Ottawa.

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Congratulations to the  
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in Celebrating the 50th Anniversary of the Delegation  
Mr. Moore Led to Ottawa.

Daphne Jackson

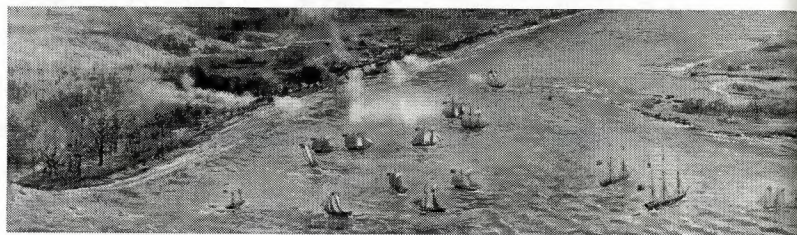




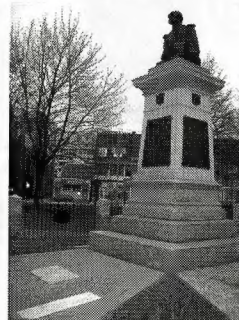
## AN EPILOGUE

THE FOLLOWING IS AN EXTRACT OF CONCLUDING REMARKS DONALD MOORE MADE BEFORE IMMIGRATION MINISTER WALTER HARRIS IN OTTAWA ON APRIL 27, 1954, FOLLOWING THE PRESENTATION OF THE BRIEF SEEKING CHANGES IN CANADA'S IMMIGRATION REGULATIONS.

"Perhaps it might be well, before we close, to call your attention to another phase of Negro activity in Canada. As far back as 1812, Negroes fought and died to preserve the borders of Canada. Their memory is perpetuated in bronze on a monument... in Victoria Memorial Square in Toronto. Ninety-five years ago this very month, April 1859, the Victoria Cross was bestowed on William Hall, a Negro from Norton, N.S., for acts beyond the path of duty in Her Majesty's Navy in the battle of Lucknow at Calcutta.



At right is shown a historical painting of the American attack on Fort York in 1812, in which loyal black citizens took part in the defence of Canada. Below is the memorial in Victoria Square near Niagara and Portland streets in Toronto.



"Our memories are still fresh with the acts of sacrifice and gallantry performed by Negroes in 1914-1918, (including

Canada's first quadruplet amputee of that war, Curly Christian... In the Second World War, 263 West Indians volunteered in the West Indies for service in the Canadian Army—men who in most instances had never seen Canada...

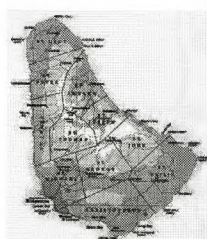
"In this very delegation today sits... Edith Humphrey Holloway, wearing a Silver Cross. That heart is proud for she willingly gave her son to defend our beloved country. But that heart is also saddened because the country for which we fought and died has refused to let his brothers enter therein...

"I ask you, Sir, to look well to these things... I want to assure you that the Negro people of Canada will be ever ready to protect this country in the spirit of the heroes of 1812, the William Halls of 1859, the Curly Christians of 1914, and the Humphrey Holloways of 1939.

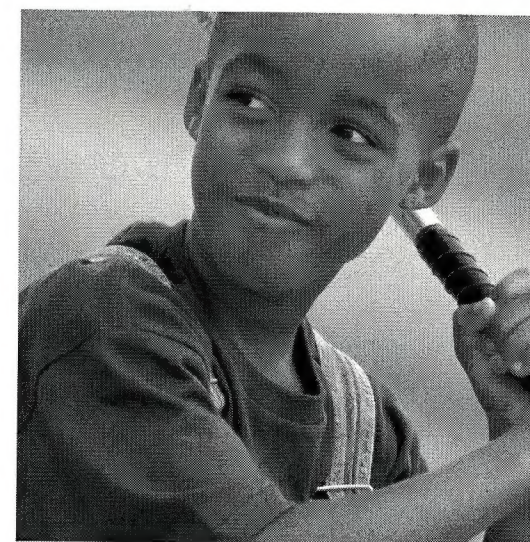
"In our appearance before you today, we bring no sword, no gun, no explosive; our only weapon is that of reason, justice and love. We know that you will give ear to our requests, for our requests are reasonable, our cause is just, and the love of mankind surmounts all difficulties."

(From Don Moore, an Autobiography)

*Best Wishes to the Donald Willard Moore Scholarship Fund as it Celebrates the 50th Anniversary of the Historic Delegation to Ottawa*



**Barbados Association of Winnipeg**  
P.O. Box 2172, Winnipeg, Manitoba, Canada R3C 3R5



**IT'S A BETTER GAME WHEN IT'S A FAIR GAME.**

Donald Willard Moore was a man of vision, with a strong commitment to his community. It is because of his vision that blacks and other visible minorities can call this great country home.

He gave us much to celebrate and the members of the Malvern Cricket & Social Club share the pride in Donald Moore's achievement, and encourage the growth of the scholarship fund in his name.

Happy 50th anniversary and may the spirit of fair play in our community live on.



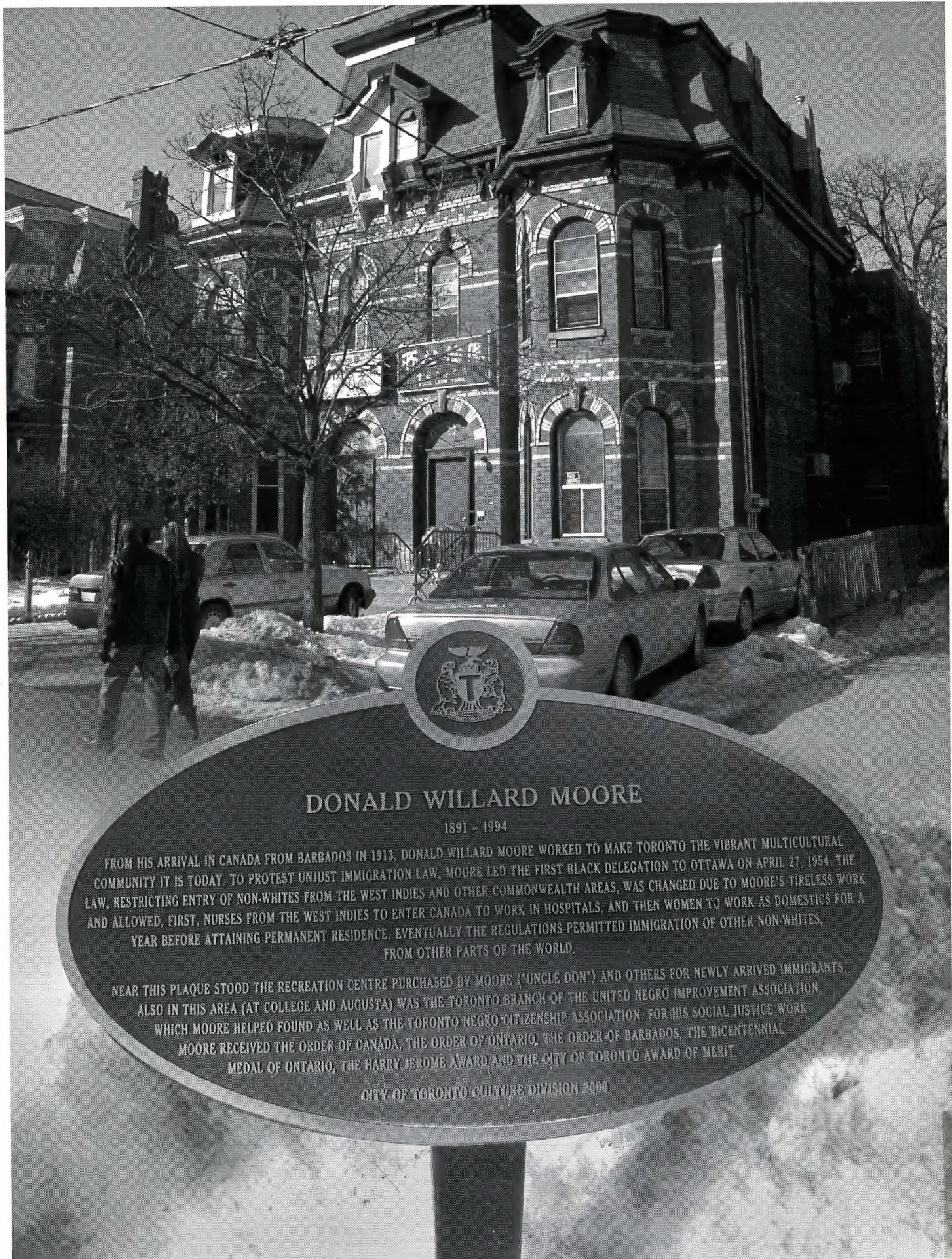
**Malvern Cricket & Social Club**



P.O. Box 92044, 2900 Warden Avenue, Scarborough, Ontario M1W 3Y8



The plaque which honours Donald Moore at 20 Cecil Street in Toronto (near Dundas & Beverley Streets):



## DONALD WILLARD MOORE

1891 - 1994

FROM HIS ARRIVAL IN CANADA FROM BARBADOS IN 1913, DONALD WILLARD MOORE WORKED TO MAKE TORONTO THE VIBRANT MULTICULTURAL COMMUNITY IT IS TODAY. TO PROTEST UNJUST IMMIGRATION LAW, MOORE LED THE FIRST BLACK DELEGATION TO OTTAWA ON APRIL 27, 1954. THE LAW, RESTRICTING ENTRY OF NON-WHITES FROM THE WEST INDIES AND OTHER COMMONWEALTH AREAS, WAS CHANGED DUE TO MOORE'S TIRELESS WORK AND ALLOWED, FIRST, NURSES FROM THE WEST INDIES TO ENTER CANADA TO WORK IN HOSPITALS, AND THEN WOMEN TO WORK AS DOMESTICS FOR A YEAR BEFORE ATTAINING PERMANENT RESIDENCE. EVENTUALLY THE REGULATIONS PERMITTED IMMIGRATION OF OTHER NON-WHITES, FROM OTHER PARTS OF THE WORLD.

NEAR THIS PLAQUE STOOD THE RECREATION CENTRE PURCHASED BY MOORE ("UNCLE DON") AND OTHERS FOR NEWLY ARRIVED IMMIGRANTS. ALSO IN THIS AREA (AT COLLEGE AND AUGUSTA) WAS THE TORONTO BRANCH OF THE UNITED NEGRO IMPROVEMENT ASSOCIATION, WHICH MOORE HELPED FOUND AS WELL AS THE TORONTO NEGRO CITIZENSHIP ASSOCIATION. FOR HIS SOCIAL JUSTICE WORK MOORE RECEIVED THE ORDER OF CANADA, THE ORDER OF ONTARIO, THE ORDER OF BARBADOS, THE BICENTENNIAL MEDAL OF ONTARIO, THE HARRY JEROME AWARD AND THE CITY OF TORONTO AWARD OF MERIT.

CITY OF TORONTO CULTURE DIVISION 2000